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Notes on Junior and Senior Bible

LECTURE I.

Old Testament History. Abraham to Christ. Abraham (2000 B. C.) Father of Jewish nation. At special call from God, he went from Ur to Haran, then to Palestine. He first was called "Hebrew" by Canaanites. He was called from Ur because of its idolatry. He believed in one God, as a personal being, also in his nearness and distance and his almighty power, (El Shaddai). The special mission of the Hebrews was to preserve the idea of Monotheism. This was grounded in Abraham.

LECTURE II.

Character of Abraham. His remarkable traits were (1) Faith, shown in his heeding God's call from Ur, and in offering up Isaac. (2) *Spirit of Universality*; was on good terms with all around him. (3) *Courage*.

Isaac came between Abraham and Jacob, as a negative character.

Jacob.—Characteristics, (1) Persistence shown in his compact with Laban. (2) Devotion to those he loved. (3) Faith. (4) Tendency to deceit. He obtained birthright by deception. He was not a strong character.

LECTURE III.

Jacob's name changed to Israel (Prince of God). He had twelve sons. Each became head of a tribe. Joseph was carried to Egypt, in time he became a ruler, Jacob and family (70 in number) driven by famine, came to Egypt. They inhabited the land of Goshen. Their gov. was tribal. First elements of Hebrew poetry appear in Jacob's lament. Joseph with Potephor's wife was the first protest against polygamy.

LECTURE IV.

Moses.—*The deliverer of Israel*; was of the tribe of Levi; educated as an Egyptian; born at a time of great oppression to Israel; cast his lot with his own people; attempted to deliver them, but failed and fled for his life; kept sheep under Jethro for 40 years; was called of God from the burning bush to deliver Israel; with Aaron, he returned to Egypt; there, after bringing

on a series of plagues, Pharaoh allowed them to go. Feast of Passover was instituted at this time. Moses was the *Great Law-giver*. The words Jehovah and Elohim are the basis of much higher criticism of the Old Testament.

LECTURE V.

Israel in the Wilderness. Three epochs (1) Approach to Mt. Sinai. (2) At Sinai,—Giving of Laws. (3) Sinai to Palestine.

People murmured and found fault; Moses found work too much for him; divided the people into companies, each under a captain; Israel fought with and overcame Amalek and the Edomites.

Laws Given—(1) Judicial. (2) Moral. (3) Ceremonial. The moral law (decatalogue) is a most remarkable summary. It is in two parts: (1) Duties of man to God. (2) Duties of man to man.

Israel made the Golden Calf at Sinai.

LECTURE VI.

Ceremonial Law.—(1) Priesthood. (2) Sacrifice.

Aaron and sons with Levites were priests. Priests had civil duties as well as ecclesiastic and were physicians. They were supported by the people. Dress of priest was very gorgeous.

Offerings.—(1) Burnt offering (self dedication). (2) Meat, and (3) Peace offerings (Thanksgiving). (4) Sin, and (5) Trespass offering (expiation).

Feasts.—Passover, (Deliverance from Egypt). (2) Pentecost (Harvest). (3) Tabernacles (sojourn in Wilderness).

Every seventh year the land reverted to the state and was redistributed. At the same time, all slaves were released.

Laws of purification were stringent, emphasized *cleanliness*.

LECTURE VII.

March to Canaan.—They came to Kadesh Barnea; sent spies to Canaan, all but two of whom brought back discouraging reports. The Edomites (sons of Esau) would not allow them to pass their territory. Israel then turned back and made a circuit which occupied 38 years. On this march they defeated Sihon, King of Amorites, and King Og. The king of the Moabites sent for Balaam to come and curse Israel, but his cursing was turned to blessing. This was the first expression of the universal rule of Israel.

LECTURE VIII.

Entrance to Promised Land.—Moses ascended Mt. Nebo, saw promised Land, and died (Deut. 32). Joshua, trained by Moses, succeeded him. J.'s career was one of conquest.

Palestine had three divisions—Northern, central and southern. J. left $2\frac{1}{2}$ tribes on east of Jordan, and with the rest crossed and captured Jericho, in centre, north and south, thus dividing the country. The five kings of the south combined against him, but were overcome. The northern kings did the same and were overcome. Ephraim settled in center of Palestine; was most powerful tribe. Judah and Benjamin formed southern kingdom. The other ten tribes the northern. (Read Joshuz 24).

LECTURE IX.

Israel under the Judges.—Transition period. Characters were forming. They were changing from a nation of slaves to men of ideals. "Every man did that which was right in his own eyes." The Judges were rather military leaders than judicial. Six epochs under Judges: (1) Invasion from northeast under Chusan. Ophniel lead Israel (first judge). He was a brother of Caleb (2) Invasion from S. E. by several tribes combined. They took Jericho and held it for 18 years. Ehud led Israel. (3) Invasion from N. Deborah was judge. Jael kills in her own tent Sisera, captain of enemy's forces. (See Judges 5).

LECTURE X.

(4) Invasion from E. Came in harvest to plunder. Gibeon arose as judge; was victorious; brought about internal reforms; refused to be made king. At Gibeon's death, his son Abimelech usurped the kingdom; civil war followed. A. was killed. Peace for 50 years. (5) Invasion from E. (Amorites). Jephthah met and conquered them. On return he sacrificed his daughter (the first person he met). (6) From S. W. (Philistines). They harassed Israel for 200 years. Samson was raised as leader and judge. S. was type of the nation. His was the first instance of personal sacrifice for the people.

LECTURE XI.

Eli.—Ecclesiastical judge; character good; son's evil. Philistines took ark in battle after killing Eli's sons and 30,000 Israelites around it. They kept it six months; returned it to

Kirjath Jearim, where it remained until time of David.

Incidents from Judges 17, 18, 19, not in chronological order.

(1) Story of tribe of Dan. Michae was first feudal lord. (2) Murder of wife of Levite. (Citation of faults and sins shows truth of narrative). (3) Story of Ruth.

LECTURE XII.

Samuel—Last of Judges; anointed first king (Saul); most important man since Moses; far in advance of his times; called people together at Mizpah; while people were sacrificing, Philistines attacked them, but were driven off.

Samuel was more properly a **Judge**. He went to Gilead, Bethel, and Mizpah, to pass judgments; was great law *reformer*; was first prophet; a prophet was not so much one who foretold events as one who had insight into the present situation. S. founded school of prophets at Ramah (first university).

LECTURE XIII.

Saul, first King of Israel.—From tribe of Benj. Very tall; fine personal appearance; his capital was at Gibeon. Gov. was a kind of constitutional monarchy.

Division of reign.—(1) Campaign against Amorites. (2) Campaign against Philistines. S. brings wrath of God upon himself by offering sacrifice. Jonathan first mentioned here (for bravery). (3) Campaigns against David. (4) Against the Amalekites. (5) Against Philistines. (6) Final struggle with Philistines. (Read II. Samuel 1).

LECTURE XIV.

David.—Was born in Bethlehem, in tribe of Juda. He was great grand-son of Ruth and Boaz. D.'s great musical skill commended him to Saul and brought about his call to the king's household. He had capacity for very warm friendships and had great patience with Saul, but the tendency to deception spoiled his character. He was (1) anointed king; (2) called to palace and married Saul's daughter; (3) was outlawed by Saul on account of jealousy; ate the shew bread at Nob; took the sword of Goliath from sanctuary at Nob; feigned madness on two occasions to get himself out of trouble. He pretended loyalty to Ziklag; very magnanimously spared Saul's life on two occasions, and (4) assumed the kingdom at Saul's death.

LECTURE XV.

Reign of David.—Two periods (1) at Kedrah ($7\frac{1}{2}$ years), (2) at Jerusalem ($32\frac{1}{2}$ years). Throne was claimed by Saul's son, whose forces were led by Abner. David's forces under Joab conquered. D.'s was a reign of blood. He brought ark to Jerusalem; extended kingdom by conquest; reduced gov. to a system; appointed doorkeepers, priests, treasury officials, etc.; his sin with Bathsheba left dark blot on his name. Absalom rebelled, but was killed in battle. David numbered the people and was punished for it by a plague coming among the people. There is an intimation of immortality in D.'s words at death of child.

LECTURE XVI.

Solomon.—Adonijah, S.'s half brother, tried to seize the throne. He was thwarted by Bathsheba. S. killed Adonijah and Joab. He began to reign at 20 years of age. His first act was an alliance with Egypt. He married Pharoah's daughter. This shows progress of C. of Israel, e. g., from slaves to the Egyptians to be their equals. S. was a builder; he built temple, palace, etc., and city of Tadmora, afterward Palmyra. S.'s life did not fulfil the prophecy of his life at time of request for wisdom. He was strong religiously but weak morally.

LECTURE XVII.

Kings of Israel.—

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| { 1. Jereboam I (Abigah. | { 1. Jehu. |
| { 2. Nadab. | { 2. Jehoahaz. |
| { 3. Basha. | { 3. Joash (Jonah). |
| { 4. Elah. | { 4. Jereboam II. (Husea). |
| 5. Zimri. | { 5. Zachariah. |
| { 6. Omri. | 6. Shallum. |
| { 7. Ahab (Elijah). | { 7. Menahem. |
| { 8. Ahazia (Elisha). | { 8. Pekahiah. |
| { 9. Jehoram. | 9. Peka. |
| | 10. Hoshea. |

Jereboam I.—Commanded ten northern tribes under Solomon, who afterward banished him. At death of S. he returned and was made king by them.

Omri.—Built Samaria. Israel had greatest prosperity under him.

Ahab.—Total lack of character; associated with Elijah and Jezebel in his reign; conflict between God and Baal.

Jehu.—Lost territory to Syria.

Pekah.—Momentary light in darkness.

LECTURE XVIII.

Decline and Fall of Israel.—

Jehu.—Invasions from Syria and Assyria. At second invasion from S. Israel paid 1,000 talents without resistance; rich alone were taxed to make this up. At end of J.'s reign, Israel had lost half their territory.

Pekah.—invasions by Tiglath Pileser, who carried away his captives. Civil war between Israel and Judah. I. appears to Syria and J. to Assyria for help.

Hosiah.—Final invasion by Syrians. Israel was carried away among the Medes.

LECTURE XIX.

Kings of Judah.—

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|----------------------------|------------------------|
| 1. Rehoboam, | 11. Ahaz (Isaiah). |
| 2. Abijam. | 12. Hezekiah (Isaiah). |
| 3. Asa. | 13. Manasseh. |
| 4. Jehoshaphat. | 14. Amon. |
| 5. Jehoram. | 15. Josiah. Jeremiah. |
| 6. Ahaziah. | 16. Jehoahaz. “ |
| 7. Joash. | 17. Jehoiakim. “ |
| 8. Amaziah. { Zachariah. } | 18. Jehoiachin. “ |
| 9. Uzziah. { Isaiah. } | 19. Zedekiah. “ |
| 10. Jotham. { Joel. } | (400 years). |
| | { Micah. } |

Kings all from one family; prophets were the real statesmen; were several good kings (Hezekiah); Asa was corrupted by his mother. First instance of a woman exerting an evil influence in the kingdom. Jehoshaphat was strong character; his reign was a time of prosperity, spiritual and material. A notable thing about these kings was their susceptibility to influence.

LECTURE XX.

Uriah.—Most prosperous period in kingdom of Judah; he built forts and equipped armies; he assumed the office of high priest; leprosy followed as judgment.

Ahaz.—Made an alliance with king of Syria, who deserted him when in need of help.

Hezekiah.—Good king; great revival of religious interests; Jerusalem was delivered from Sennacherib. Under Manasseh idolatry spread rapidly. He was thought to be insane; great decline in kingdom. M. was taken as hostage by king of Syria, but was restored on condition that he should be an ally against Egypt. Josiah abolished idolatry, restored sacred law and celebration of passover. Twenty years before fall of Jerusalem, some of the princes were carried away (Daniel most impt.) Then 10,000 were taken, and at last, all able-bodied men. Jeremiah was left.

LECTURE XXI.

Captivity and Restoration.—Results. (1) Stamping out of idolatry. (2) Doctrine of Messiah brought forward. (3) Doctrine of immortality brought forward.

Restoration (1) in reign of Cyrus, 535 B. C., 50,000 people returned to Jerusalem under Zerubbabel. They rebuilt the temple. (2) B. C. 455; 6,000 returned under Ezra. They re-established the law. Ezra was first editor of first edition of the Scripture. (3) B. C. 442; in reign of Artaxerxes. Many returned under Nehemiah. They rebuilt the wall in 52 days, instituted many reforms. Persian and Hebrew religions are alike in their monotheistic views.

LECTURE XXII.

Hist. of Israel between Malachi and Time of Christ (400 years). Two sources of information (1) Apochrypha. (2) History of Josephus. This time is divided into six periods:

(1) *Under Persian rule* until 333 B. C. Under this rule country was governed by high priest, who was responsible to Syrian governor, who in turn was responsible to Persian gov.

(2) *Under Alexander the Great* 330–320 B. C. He showed strange preference for Jews. Schools of Greek Phil. moved to Alexandria.

(3) *Under the Ptolmys*.—P.'s were successors to Alex. the G. in Egypt, which included Palestine as a province. Pt. Philadelphus favored Jews. He founded the great library at Alexandria. Under his patronage Old Hebrew Testament was translated into Greek. Known as Septuagint version. Pt. Philopater visited

Jerusalem, was chagrined because he could not see the Holy of Holies. Then he persecuted the Jews.

(4) *Under Macedonian Kings of Egypt*.—The people were more servile than before. Ant. Epiphanes appointed his own brother high priest. This had very bad effect on Jewish religion. Report came that A. was killed. Jews rejoiced openly. Report was false. A. then persecuted Jews bitterly. He made first edict against Jewish worship.

(5) *Under the Maccabees or Asmonians* (M. C. B. I. on shield). Three campaigns between M.'s and Syria; M.'s successful in all. Judas Macabews re-established laws and temple. After Judas M., Jonathan M. ruled, then Simon M. He established hereditary line of rulers; was very prosperous. S. M.'s great-grandson, Hircanus, disputed throne with his brother. Civil war followed. They selected Pompey as arbiter. He decided for H. Brother would not abide by decision. Pompey took him prisoner to Rome. Israel had to pay tribute to Rome.

At time of captivity, two sects arose, Sadducees and Pharisees. They were enemies to time of Christ. S. believed in justice, no resurrection, and the laws of Moses. P. in holiness, a resurrection, and laws of prophets and traditions. From this time Caesar's power increased; he appointed Antipater procurator of Judea. A's son Herod ruled at time of Christ.

LECTURE XXIII.

Characteristic traits of Jewish Nation.—(1) *Moral Vicar*. (a) They gave an ideal standard of morality. (b) Many of their men realized this standard in a marked manner, as Daniel, Jeremiah and Elijah. At certain epochs the standard was almost reached by nation. The Jews developed continually. Their plane of living was always higher than that of the surrounding nations. The great lesson of the Old Test. is that punishment always follows sin. (2) *Idea of one God*.—(a) The correct and individual responsibility to this one God. (b) The spiritual application and worship of God. (3) *Loyalty to their Religion and their Nation (Faith)*.—There was always a remnant faithful. They endured persecution best. It produced the spirit of martyrs in them. (4) *Messianic expectation*, growing out of faith that the good would ultimately conquer. (5) *Cosmopolitan character*. They went to all the world.

The three elements of power in the world converge at time of Christ. Greeks gave a universal language, Romans gave a universal rule, Hebrews gave the idea of one all-powerful universal God.